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THEOLOGICAL SEMINARY



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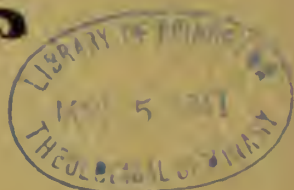


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Mission  
Report



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THE  
SIXTY-SEVENTH  
ANNUAL REPORT

OF THE  
AMERICAN MADURA MISSION,  
FOR THE YEAR  
1901.

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Prepared by Rev. W. W. Wallace.

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A. M. Lenox Press, Pasumalai.  
1902.





# CONTENTS.



	PAGE
I. CHANGES DURING THE YEAR ... ..	2
II. SPECIAL EVENTS ... ..	3
Convention at Tirumangalam ... ..	„
School at Kodaikanal ... ..	„
Orphanage at Manamadura ... ..	4
Visit of the Deputation ... ..	5
III. REGULAR WORK.	
1. <i>General.</i>	
The Churches.—Gain in Communicants— Spiritual Growth—Ordination of a Pas- tor—Obituary—Pastors' Reports ...	8
Congregations.—Gain in Adherents—Ma- terial Condition—Spiritual Life—A Work of Grace—A Forward Step—Progress— Catechists—Harvest Festival ...	13
Village Schools ... ..	22
Station Boarding Schools ... ..	24
Hindu Girls' Schools ... ..	26
Touring—Itineracy—Street-Preaching ...	27
Helpers' Meetings—Studies—Examinations	30
Bible Women ... ..	31
King's Daughters... ..	35
2. <i>Special Institutions.</i>	
Pasumalai College and Training Institution	36
Pasumalai Theological Seminary ...	42
Lucy Perry Noble Bible School ...	44
Madura Girls' Training School ...	47
„ High School ... ..	49
„ General Hospital ... ..	50
„ Women's Hospital ... ..	51
Dindigul Dispensary ... ..	52
Manamadura Industrial School ...	53
A. M. Lenox Press ... ..	56
IV. SUMMARY ... ..	57
V. STATISTICAL TABLES ... ..	58

## *The Work to which Each Missionary is Assigned.*

Rev. J. J. Banninga, M.A.	...	[Arrived in December.]	Battalagundu.
Mrs. J. J. Banninga			
Miss L. G. Barker	...	[On furlough.]	
Rev. J. S. Chandler, M.A.	...	Secretary, Treasurer,	
Mrs. J. S. Chandler, B.A.		Madura Station, and	
		Theological Seminary.	Madura.
Miss H. E. Chandler, B.A.	...	Associate, Girls' Training	
		School, Hindu Girls'	Do.
		Schools.	
Rev. E. Chester, M.D.	...	Dindigul Station and	
Mrs. E. Chester		Dispensary.	...
			Dindigul.
G. S. Eddy, Esq., B.A.	...	Assistant in the Tiru-	
Mrs. G. S. Eddy		mangalam Station and	
		the Theological Sem'ry.	Tirumangalam.
Rev. W. P. Elwood, B.A.	...	Palani Station	...
			Palani.
Mrs. W. P. Elwood	...	[On furlough.]	
Rev. H. C. Hazen, M.A.	...	Aruppukottai and Tiru-	
Mrs. H. C. Hazen		mangalam Stations.	Aruppukottai.
Rev. D. S. Herrick, M.A.	...	Battalagundu Station	...
			Battalagundu.
Mrs. D. S. Herrick, B.A.			
Rev. E. P. Holton, M.A.	...	[Returned from furlough	
Mrs. E. P. Holton		in November.]	...
			Tirupuvanam.
Rev. F. E. Jeffery, M.A.	...	Melur and Tirupuvanam	
Mrs. F. E. Jeffery, B.Sc.		Stations	...
			Melur.
Rev. J. P. Jones, D.D.	...	[On furlough.]	
Mrs. J. P. Jones	...	" "	
Miss B. B. Noyes, B.A.	...	Girls' Training School.	Madura.
Miss M. T. Noyes, B.A.	...	[On furlough.]	
Miss H. E. Parker, M.D.	...	Woman's Hospital	...
			Madura.
Mlle. Cronier		Medical Assistant	Do.
Rev. J. C. Perkins, M.A.	...	[On furlough.]	
Miss M. R. Perkins	...	" "	
Miss M. M. Root	...	Village Bib'e Women	...
			Madura.
Miss E. M. Swift	...	Madura " " and	
		L. P. N. Bible School.	Do.
Miss Russell	...	Assistant in " "	Do.
Rev. J. E. Tracy, D.D.	...	Periakulam Station and	
Mrs. J. E. Tracy		Kodaikanal Sanitarium.	Periakulam.
Rev. F. Van Allen, M.D.	...	General Hospital	...
			Madura.
Mrs. F. Van Allen			
Rev. C. S. Vaughau	...	Manamadura Station and	
Mrs. C. S. Vaughau		Industrial School.	Manamadura.
Rev. W. W. Wallace, M.A.	...	Madura High School, and	
Mrs. W. W. Wallace		Pasumalai Station and	
		Pross.	Pasumalai.
Rev. W. M. Zumbro, M.A.	...	Pasumalai College.	Do.

REPORT  
OF THE  
AMERICAN MADURA MISSION,  
*FOR THE YEAR 1901.*

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TO report the varied work—evangelical, educational, medical, social, literary and industrial—of a body of 30 missionaries and 600 native agents within the compass of a few pages is not an easy task. Suffice it, however, to give the principal events and labors showing the progress of the Redeemer's Kingdom in this district during the past year. To this end the missionaries and some of the native pastors have contributed. Extracts from their reports have been freely used on all subjects, and for special institutions and departments of work the reports given are those of the individual missionaries in charge.

For a more complete study of the mission—its history, aims and methods,—the reader is referred to the report for 1900 which contains an historical supplement reviewing the work of the mission from its beginning.

## CHANGES DURING THE YEAR.

Five members of our mission have gone on furlough to America during the year. At the begin-

**FURLOUGHS.** ning of the year Dr. Jones was in such poor health that he was advised to proceed on furlough as soon as possible. He left in March. His work had to be taken up by others whose hands were already full. In addition to the care of the Madura Station and the Mission Treasury, Mr. Chandler was appointed to the duties of Mission Secretary and the charge of the Theological Seminary. The Pasumalai Station, the Printing Press, and the monthly paper, "Joyful News," were placed in the charge of Mr. Wallace.

Miss Perkins, who had been in charge of the Tirumangalam Station, left on furlough also in March. Mr. Hazen, who already had the large station of Aruppukottai, was given charge also of the Tirumangalam Station. The mission was very fortunate in being able to have Mr. and Mrs. G. S. Eddy to reside at Tirumangalam, Mrs. Eddy taking the care of the Boarding School, and Mr. Eddy assisting Mr. Chandler in the Theological school by conducting itineracies throughout the year, besides a course of instruction to the students.

Miss Barker and Miss M. T. Noyes also left in March, Miss Barker's work being taken up by Mrs. Chandler and that of Miss M. T. Noyes by Miss B. B. Noyes with the help of Miss Chandler, who, on having passed her second examination in the vernacular in July became associate with Miss Noyes in charge of the Girls' Training School, and relieved Mrs. Chandler of the care of the Hindu Girls' Schools.

Mrs. Elwood and child also left on furlough early in the year.

We rejoice in a much needed reinforcement about the end of the year in the return from furlough of Mr. and Mrs. Holton and in the arrival of Mr. and Mrs. J. J. Bau-

ninga newly appointed to the Madura Mission. Two children have been born to the mission circle since the last report—Ruth Estelle Jeffery, Jan. 15, 1901, and Ruth Gladys Holton, Dec. 19, 1901.

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## SPECIAL EVENTS.

Among the special events of the year was a convention for Christian workers at Tirumangalam, CONVENTION AT specially deserving of mention as hav-  
TIRUMANGALAM. ing been conducted entirely by native Christians. About 300 of the helpers of the mission attended, and the success was such that many were led to plan for other conventions next year.

Another event, not immediately connected with the work but of interest as affecting the mission-  
SCHOOL AT aries themselves and the welfare of their  
KODAIKANAL. children in this land, was the starting of a school for missionaries' children at Kodaikanal.

This action had long been contemplated by our mission as well as the Arcot Mission, but came about immediately on account of the closing of a similar school at Ootacamund. The school was established in July under the auspices of the two missions. Mrs. M. L. Eddy to whose personal devotion the existence of the school has largely been due gives us the following:—

“Twelve boarding pupils have been in the Kodaikanal Missionary School this term. They have ranged in years from seven to thirteen, and in studies from first reading lessons to the grade of the second year of the Boston High School.

It is a matter of special congratulation that Mrs. Jeffery could be in the school at its beginning. She had carefully studied the latest and most approved methods of instruction in America, and had the text books on hand for use. She has wisely moulded the future course of study. She

also introduced the kindergarten, which has been a successful feature.

To Mrs. George Benton Smith, a trained kindergartner, we are indebted for almost two months of free and loving service as leader.

The weekly Sabbath School and Junior Endeavor meeting; the daily morning and evening prayers, scripture lesson, personal talks and "silent time" have been among the influences for good. It has indeed been a happy "Home School" and we believe the children have grown mentally and spiritually.

Another step was taken by the mission in starting an orphanage at Manamadura under the ORPHANAGE AT care of Mr. and Mrs. Vaughan. Mr. MANAMADURA. Vaughan describes it as "a band of children who having no other home have found one in the Boarding School where during the sessions of the school they are treated exactly like the other pupils, but who when vacation comes are singled out from the others by the fact that the others are off with light hearts to their villages and their homes while these stay on in the only home they have.

Not many days ago this difference was not only seen but felt. At the end of the verandah stood some dozen smiling expectant children about to set out for home, having come for the last salaam and the necessary food for the way. On the verandah, busy as possible with her lace sat a little girl of eight years who was not going home since home had during the year disappeared. Faster and faster her hands flew and more and more intent did she become while every now and then, first one hand and then the other would make a hurried journey to the face to brush away the tear which with all her bravery the little one could not keep back. This was all however, and in a few hours the face wore its usual contented smile, but there are those who will not soon forget the brave fight and who will for long esteem it a privilege to do what they can to make future



fights of the same sort a little less severe. Would that we were able to make this home of the orphan a home in reality—a place to be loved as home should be loved. There are at present 17 such children here, 12 girls and 5 boys.”

The chief event of the year in many ways was the visit of the Deputation—Rev. James L. Barton, D.D., Rev. J. F. Loba, D.D., and W. F. Whittemore, Esq. They arrived in Madura in July, and visited each station and department of work in the mission. A special conference of the mission with the Deputation was held in September, and they were present at part of the usual September meetings. They sought not to legislate for the mission but to consult, advise and become informed of the conditions and problems, successes, failures, limitations, prospects and opportunities as they exist. Their advice and counsel however were felt to be most valuable, and their suggestions were as cordially received as they were frankly given. They were welcomed with joy in every part of the district by missionaries and people both Christians and non-Christians, and none seemed more pleased to accord a hearty welcome than some of the leading Hindu gentlemen in Madura.

The personal attractiveness of the Deputation was such that it awakened enthusiasm wherever they went, and a deeper love for the American Board as well as the American Churches and the American people was kindled in the hearts of the Christian people of the Madura District. The visit was an unmixed blessing and something to be devoutly thankful for.

The following remarks by different members of the mission will show the general appreciation of the visit.

“The visit of the Deputation was a real blessing to our station.” (*Dr. Chester.*)

“Those were days of unalloyed pleasure to us all.” (*Mr. Hazen.*)

“The coming of the Deputation to this station was good

for all concerned. The missionary was much cheered by their unassuming, brotherly, helpful manner and conversation; the people were encouraged by being thus brought into closer touch with the Board, and by the kindly interest shown in them, and the Deputation went away feeling that they had received a blessing." (*Mr. Elwood.*)

"I feel sure that much good has been done by this visible token of the interest that the people of America are taking in the people of India and by the hearty and sympathetic attitude of the Deputation to our mission work, as well as by their earnest addresses and friendly counsel." (*Mr. Herrick.*)

"It has more than fulfilled all anticipations. ...It may have been a random shot when the girl wrote in her composition—'We are blessed, we have seen the Deputation in our generation,' but it hit very near the mark for the last generation saw none. ...It may be a little early to speak of results, but already some results are so pronounced as to warrant a word or two with reference to them. Chief of these is the feeling of unity which has followed the better mutual understanding growing out of the visit. In its Deputation the Board has clothed itself with humanity and its missionaries and others who have come to know it in this form will be forever free from the danger of associating it with all the more common kinds of boards, industrial, commercial or governmental. Another important result is the revival of interest in the principles which lie at the base of our work, and in the methods by which principles are applied." (*Mr. Vaughan.*)

"The presence of the Deputation made the village Christians realize what before had been a vague notion, viz, that they had fellow-Christians in the far-off land who cared enough for them to send their representatives with all the expense and time and fatigue involved to see them face to face.

I think it was a help to us missionaries to join with them in taking the broadest possible views of all departments of our work, their relations to one another and the connection



of the whole work with the purposes of the great Head of the Church.

Add to these benefits the kindness and sympathy of the members of the Deputation, and we can appreciate the words of a Tamil Christian when he said 'The Deputation have made us love the Board,' " (*Mr. Chandler.*)

"The Bible women were much interested in the visit of the Deputation. It was not possible to show the homes of the women, but one morning when the Bible women were gathered for the regular monthly meeting of two days, the Deputation came and very graciously received the garlands and limes presented to them and listened to a few statements about our work. The women were much pleased and sent greetings to the Christian women of America." (*Miss Root.*)

"That their visit was one of stimulus and inspiration to all those of the native community whom they met, there can be no doubt, and it is to be hoped that their words of counsel and advice in the line of the importance of personal consecration and personal work for the Master, made a deep impression on those who heard them. Personally their visit was a delightful enjoyment to us and the memory of it will remain. Happily there were no questions of burning interest to be discussed, nor any glaring abuses to be investigated nor passed upon, and all doubtless were glad to receive those suggestions which sympathetic visitors, whose mission was a representative one, would naturally feel inclined to make. One can only hope that such visits may occur oftener in the future than they have in the past, and that the results of such a visit may appear in a deeper and more intelligent appreciation of the work that is being done." (*Dr. Tracy.*)

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## REGULAR WORK.

### THE CHURCHES.

The magnitude of our church work will hardly be understood by the mere statement that we have 38 churches with a total membership of over 5000. Each one of these churches is comprised of a number of village congregations ministered to by catechists, evangelists and teachers, and visited only occasionally by pastors and missionaries. In many of the stations the pastors have general oversight of these congregations. For example, one pastor in the Aruppukottai Station has 17 congregations under his care and Christians in 47 different villages. In the Manamadura Station the pastor visits his people in 21 villages going about on his bicycle to a distance of 30 miles east and west and 45 miles north and south. On account of the difficulty of dealing with these widely scattered villages the Melur and Tirupuvanam Churches have reorganized. Each church has appointed a body of five deacons selected from different circles of villages. Each deacon has the oversight of the spiritual and material welfare of the circle of villages that are assigned to him.

In addition to this each congregation is to have a sub-deacon who will co-operate with the deacons in securing the above aims.

The net gain in communicants for the year is 125, the larger gains of some churches being offset by the losses of others. The number that has joined the church by profession of faith is 334, a growth that shows real inward life in the churches.

The process of conversion in India is not often sudden but comes about in indirect ways. Among the additions from the Hindu community Mr. Chandler tells of one who first came to the mission house as the disciple of a "Swami," of whose one-bullock cart he was the driver. After a long conversation with the "Swami" the missionary gave him a copy of Lord Northbrook's "Sayings of Jesus." The

book was in English, which the Swami of the Salmon cloth did not understand, but the disciple understood English, so he was to translate it to his teacher. The final result was that the disciple of the Swami became a disciple of Jesus.

Mr. Herrick tells of one church where 18 young people were candidates for admission to the church, but on being examined were found to be lacking in a sense of their sinfulness and need of a Saviour.

The work of the itinerating band supplemented by that of the missionary worked such a change in these people that ten of them were soon afterwards admitted to the church.

We cannot know all of the deeper work of grace in the hearts of the people but a single instance like this is enough to cheer our hearts and give hope and confidence for the future.

It is with joy we record the ordination of Mr. V. Masillamani as pastor of the Tirupuvanam

ORDINATION. Church. The event took place at the time of the visit of the Deputation to that station and was a very impressive occasion. Mr. Jeffery says of him and of the church of which he is the pastor. "Mr. Masillamani has been a teacher in the Theological Seminary. He is a man of fine evangelistic spirit and has brought a new impulse into the station. Eighteen congregations scattered over the entire station make up the church. These congregations are united in spirit and out of their great poverty they have given for their Pastor's support Rs. 152. Their offerings in 1900 amounted to only Rs. 99. The increase began only after they had called their pastor in July."

*Pastor Perumal* of the Tirumangalam Station has passed to his reward. Dr. Tracy who knew

OBITUARY. him best has sent a short appreciation of his character. "Pastor Perumal attributed the beginning of his spiritual life to the influence upon himself as a young man of Father Herrick, and his

spiritual parentage showed itself in a life of gentle, blameless, quiet service for others. He would always suffer wrong rather than show resentment, and delighted in personal work among individuals with whom he came in contact. Endowed with a peculiarly sensitive nature, he often suffered keenly but always without a word of complaint words and acts that were thoughtless and unsympathetic, coming from those who could not understand his quiet disposition. He showed at his best in the quiet unobtrusive work of house to house visitation among his own people, and among the villages which he was wont to visit. Like his spiritual father, he was exceedingly fond of song and lyric, and was never at a loss for something to sing as he went along his way by the road side, or sat in the circle of those whom he would interest in the divine message. He will be long remembered, by those who knew him intimately, for the sweetness and gentleness of a life that reflected with rare simplicity the spirit of the Master."

*Pastor Colton* of the Dindigul Church says, "At no previous period have I observed the  
**PASTORS' REPORTS.** people so eagerly getting books and bills to read. A young Mohammedan of this town has bought a Tamil reference Bible for Rs. 1-12. By the blessing of God I may say that the future prospect is bright and hopeful."

*Pastor A. Savarimuthu*, also of the Dindigul Station, says, "The Christians of this pastorate, believing the grace of the Lord, are trying to keep close friendship with their Saviour and to attend the communion and other services regularly. Nine young men and 2 women among the communicants are trying to tell of the love of their Redeemer among their Hindu friends and relatives."

*Pastor Taylor* of Aruppukottai tells of a number of Hindu families that often attend his church and of the beginning of a work of grace among the Saliar caste, which has never before been reached; a growing congregation and an enthusiastic C. E. Society.

*Pastor Vethanayagam* also of the Aruppukottai Station

reports 27 adults received into the church by profession of faith and 26 children baptized during the year. He adds, "Every effort is put forth to make a self-supporting community and to make the people feel their obligations to the church."

*Pastor A. Gnanamuthu* of the Tirumangalam Station has the spiritual oversight of 703 Christians in two congregations, and steady progress is noted in all directions.

*Pastor Packianathan* of the Kodaikanal Church reports a gain of 28 communicants and 70 adherents during the year, and a larger amount in contributions than in any previous year, and says "The members of this church are really improving in piety and good Christian character. Many of them have signed the 'Twentieth Century Pledge' to bring one or more souls to the fold of Christ."

*Pastor S. Isaac*, Kambam Church, in the Periakulam Station, reports as follows:—"In reviewing the past year, while I feel that my people are in great poverty, increased by the failure of the rains last year, yet I am thankful to say that we have been able to pursue our course with undiminished faith, and all our ordinary and special work has been regularly carried on. Among the new members received to the church this year, the conversion of an old man of seventy years, is notable. He had for several years been listening to street preaching and had been convinced of the truth, and at length has made a profession of his faith in Christ. His relatives have opposed his decision and urged him to turn back, but he has remained steadfast. Bible woman's work commenced this year has extended our influence among non-Christian families, and the Bible woman has received the kindest reception among women of the village. One woman of the Robber caste has renounced her idolatry and says that no persecution would make her turn back. Recently when starting for a fortnight's work on the hills, she came to me and said, 'Sir, you please tell about me to Jesus every time that you speak with Him.' And I said, 'I will gladly pray for you, always, and you must speak to Him yourself also.' Be-



sides regularly visiting all the villages of the pastorate, I have been working also on the hills, and a congregation has been gathered there, numbering twenty-five persons. Four of our most faithful and active members of the church have died this year, and we feel our loss. Three self-supporting schools, not receiving mission aid are carried on by Christians in the pastorate."

*Pastor S. Vethamanikam* of the Bodinaikanur Church, also in the Periakulam Station, reports,—“A very devout old woman, seventy years old, has been a good example to all the congregation in coming regularly to church every Sunday, and to all the prayer meetings. She always sits in the porch, just outside of the church door so as not to disturb others with the annoyance of her bad cough. Occasionally she has been unable to come to the services, but has always been zealous to send her mite toward the collection. She has been a means of blessing to others.

A young man, who has recently been converted from Hinduism, is a member of the Y.M.C.A., and engages earnestly in evangelistic work, especially in his own village, and with others whom he may meet. He says that he was brought to know the truth through the efforts of his sister, one of the King's Daughters. His father is still a Hindu priest who makes a living from pretended prophecy delivered to all who come to him with offerings. The father is bitter toward the son because he affirms that since the son became a Christian and was accustomed to daily prayer in the house the Hindu god is not propitious to the father. The earnest efforts of the son have brought two other young men to accept Christ.

One member of the Y.P.S.C.E. has shown his faithfulness by bringing to the school teacher a purse containing Rs. 6 which the boy said that he found under the mat in the church when he went to roll up the mats after service. His conduct is an example to others.

A young widow with two little children, has been brought by the efforts of the King's Daughters from a thoroughly superstitious life to accept Christ. She has

been persecuted by her relatives and her house taken away from her, but she is a firm and cheerful believer.

My family and the church have suffered great loss this year in the death of my wife Gnanasoundram Ammal. We all knew her for her self-sacrifice and deep interest in the work especially among the Hindu women, and among the women of the church. When at the suggestion of Mrs. Tracy, my wife began in 1892 to work especially for the women in forming a circle of King's Daughters, there were only three women who would join with her. The strength of that circle is now more than ten times the number, and in the last year the circle raised Rs. 30 toward the support of a Bible woman for work among Hindus. She was always active in visiting and helping the sick and the poor, and used every effort to make all who were around her happy and cheerful. The secret of her useful life was in her love for her Heavenly Master. Her life has been an example that was very bright, and the memory of her life will be a very fragrant one in many homes."

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## CONGREGATIONS.

By reference to statistical table No. II it will be seen that the gain in adherents during the year

GAIN IN ADHERENTS.	has been 337. Mr. Hazen who reports a falling off of 16 for Tirumangalam and 25 for Aruppukottai says, "The reason for this is not in any actual loss or any backward step but simply is due to a faithful revision of our records. We have received two new congregations with a total of 61 souls. Six new prayer-houses have been built in the Aruppukottai Station during the year."
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Mr. Vaughan who reports a gain of 152 for Manamadura says, "It will I think be generally admitted that mere increase in numbers, though one of the most tangible forms of growth is after all a poor criterion of success."

Speaking of the material condition of the village people among whom we look for converts Mr.

**MATERIAL** Vaughan adds, "The extreme poverty  
**CONDITION.** of the poorer classes of India offer conditions which are altogether extraordinary.

Life is the narrowest and hardest conceivable with no earthly prospect of any improvement; the necessities of life have been so cut down on every hand that to a western man even though familiar with the poverty of the west, it never ceases to be a wonder how such a delicate and complex organism as that upon which human life is physically dependent can be kept running on the scanty supply afforded.

For a family of say six persons, there is many an outfit which including house, utensils, furniture, clothing and all, is worth less than \$10. The average income for such a family will not exceed 50 cts. per head per month and will more frequently be found to be very little over one half of that. It may therefore, be surmised that not much of this income is spent upon the cultivation of the mind, sanitation or the appearance of the dwelling and surroundings.

Even the luxury of a bit of soap, some clean water and a towel is, on the cheapest possible scale far beyond their means, as soap and towel would take, if regularly used, about 10 per cent of the entire income while as to clean water, it cannot be afforded even for cooking and drinking. We are therefore, confronted by the unquestionable fact that such people really cannot be clean; so if we say to them 'Be clean' we must show them a way to follow our command or it is worse than useless. It is this condition of affairs which brings the material condition of the people within the sphere of legitimate missionary activity and makes any success attained more important than the mere addition of names to the rolls."

It is not merely such material conditions as these of which Mr. Vaughan speaks that makes  
**SPIRITUAL LIFE.** the heart of the missionary sad, but the



fact that these conditions are but the index of an equally low and degraded spiritual life. Yet it is one of the glories of our faith that it can reach down to the lowest possible depth of human misery with healing and saving power; and the past year is not wanting in evidence to the sublime fact.

Mr. Vaughan tells of a man who came and asked for a Bible. "Knowing that neither he nor any other man or woman of his congregation could read I asked what he would do with a Bible. Said he, 'we cannot read it, but sometimes the children in the boarding school come home to spend Sunday and we will have them read to us from it.'"

Mr. Jeffery gives us the following account of a work of grace begun among the lowest. "The  
A WORK OF GRACE. other day I received a letter from a man in Ceylon. It was written in Tamil and ran as follows:—'Dear Sir, When I was ten years old I came to Ceylon. A missionary helped me to an education. For a time I was a teacher in the Tamil Cooly Mission. Now I am a Superintendent on a Coffee Plantation by the help of God. In the village of Saththurusangarakottai near to Melur my Pariah relatives live. My desire is that you will help me to bring them out of their heathen darkness to the light of Jesus Christ. It has been thirty years since I saw them; so I do not know how I can best help them. Would you kindly inquire and inform me? I am waiting to help in any way I can.

A brother who loves Christ.'

With some native preachers I was just starting for this village when the letter came. We had already made our plans to spend three days in this village which is from Melur a journey of twelve miles. We took the letter with us. I went at once in search of these people. Pariahs are not allowed to live in the village with other castes but must build their houses and live at a little distance. This is the Pariah street. So I went straight to the Pariah street. I found a step-mother, two or three sisters, a brother and many other relatives, not only in this but also

in four other surrounding villages. Their condition of dirt and poverty was bad enough but their ignorance greater. For three years there has been famine in these parts and these people were poor indeed.

I read the letter to them. The mother and sister heard with tears as from a long lost son and brother. In their poverty they cried out, 'well if he wants to help us why don't he send us some cloths and rice?' They were too ignorant to even desire spiritual things.

On the night of the third day Mr. Eddy and I had finished our days work and were sitting in front of the hot rest house where we were staying. We were to break camp and go to a distant village the next morning. While we were sitting there, at about 8.30 o'clock a native cart stopped in front and a big fine-looking man wearing shoes and socks, coat and tennis cap got out. He carried in his hand a little traveling bag in leather. He approached me and said in fine English 'I am the man who wrote the letter to you.' He had taken a few days leave from his work, had followed the letter to do personally what he had asked my aid to do.

I gave him some dinner and at that late hour took him into the Pariah street. I called the old mother out of the house. When she saw us standing near, not knowing who we were, she was frightened and ran into her hut and would not come out. I went to the low door, got on my hands and knees and said, 'Come out. Your son has come to see you.' She still could not believe.

Then the man himself came to the door and called 'mother! mother!' At last with excited exclamations she crawled out of her hut, fell on her face, embraced and kissed his feet and then broke into the Hindu chant, and kept repeating over and over again 'My golden son! my golden son! my golden son!' The whole village of relatives crowded about. Some ran here, some ran there, each one shouting: 'Get him a mat to sit on. Get him a new clean mat to sit on.' It was spread in the beautiful moon-

light, and in the midst of them all the returned man sat down. He inquired after this one and that one. Then he told them his own story,—a fine testimony to Christ.

‘Since the day I left you all, the Lord has done me only good. He has given me an education. He has given me a beautiful wife, who is of high caste origin. She too is an educated woman. He has given me children, houses and lands. Why has he done this? I will tell you. It is because I took Jesus into my heart.

‘Here the people call you Pariahs and you must not come near to them lest you defile them. You are living in these wretched huts and are suffering hunger. I live in a bungalow. I am master of 300 coolies. What a difference there is between me and you!! What has made this difference? I will tell you. Jesus Christ whom I took into my heart has made this difference in me. I have come all the way from Ceylon to tell you this. I want you to give up your idols and receive Jesus. What He has done for me He will do for you.’

Then it was fine to see that group sitting there in the mellow light of the full moon. The old mother leaning up against the white coat of her long absent son, while he leaned over his traveling bag, opened it and said, ‘I cannot now give you much, I only brought money enough for my traveling expenses.’ Although he said so, he undid a cloth and took out a handful of rupees. ‘Here,’ he said to his mother ‘You will believe I am your son now won’t you?’ and he dropped the money into her hands.

Then he said ‘I want you all to accept Jesus and give your children a Christian education. I am going to give Mr. Jeffery money to open a school here in your village and from time to time I may help you with cash. I want you to send your children to school and also to the Melur Boarding School. I will pay for all the children you send to the boarding school. You must give some land here and build a school-house. I will pay for a teacher. Having made them promise to do this and having himself pro-

mised to give Rs. 60 per year towards the teacher's salary, he went back to Ceylon."

Mr. Elwood tells of a congregation that has taken a step forward this year. "The members of it

A FORWARD STEP. have endured no small degree of persecution. All the adult male members

have been beaten, cut with knives, made to pay fines on false charges, their property has been stolen, their houses broken, and the women have been repeatedly insulted and their pots broken when getting water. The head man of the village was the leader in all the trouble and incited drunken men to torment the lives of the Christians daily. An attempt on the life of this head man was made recently and one of the Christians defended him and received a long, deep cut across one arm which laid him up for weeks. Thus he rewarded evil with good. The Christians there have suffered so much for Christ, and as a rule, so patiently, and they seemed so fit to join the church that five adults and two boys were recently admitted, all of them being baptized. It was a glad morning for the little congregation when they were received. The little room would not hold the people who would have come in, and many were witnesses of the strange ceremony going on within. The catechist's house at this village, which was burned down by the persecutors of the Christians three years ago, is just being rebuilt.

In another village where the largest congregation in the station is, all but five families from the low caste community have become Christians, and it is probable that they will shortly come. Some high caste people are also interested in the truth, one being a Zemindar's son, who has a Bible and reads it and defends it in his family."

Progress, material and spiritual, go hand in hand. It is encouraging to note this in Dr. Tracy's

PROGRESS. report of the village congregations in Periakulam. "A number of families of

Paliyars who had been living on the Travancore Hills doing work on the Estates there, have removed to Man-

jampatti, on the Palani range of hills, and have taken up land and begun cultivation for themselves. They are all nominally Christians, who embraced Christianity several years ago, under the ministrations of the pastor of the Bodinaikanur Church. Most of the adults are members of the church, and an example to those about them.

One congregation which has been scattered for several years, some of its members having practically moved to the hills for work, and others having drifted away to other places and a few gone back to heathenism, has been re-formed through the efforts of a man who was formerly a catechist, supported by one family which remained faithful while others became discouraged. Some of those who had gone away have returned, and some who were not Christians before have joined the number, and having built their own prayer-house, they propose to support their catechist friend without aid from the mission, but under the guidance of the Pastor within whose pastorate the village lies. They have asked no aid, and for the present at least seem to need none. For many years the village, with its feeble little gathering of merely nominal Christians, was a most discouraging place to visit, but hope seems to be springing up, like the fresh green verdure over a burnt area, and discouragement has turned into cheer. It is too early yet, to feel confident of the permanence of the work, but the seed that was planted and watered for years, seems now to have sprung into life, and one can only hope that the growth may become a strong and healthy movement.

The congregation started in the south part of the town of Periakulam last year, has continued to prove hopeful, and has shown a slight increase.

A good deal of interest has been shown in one village, in the Andipatti pastorate, in which there has been as yet no congregation gathered. This interest is the direct result of the united endeavor of the catechist and people in an adjoining village, where patient work has overcome many obstacles. A number of boys have been sent, large-



ly at the expense of their parents, to the Primary department at Pasumalai to study till a school can be opened for them in their own village."

Of the character of the village catechists and their faithfulness in work, Dr. Tracy writes,—“The

CATECHISTS. work of this class of men approaches most nearly to that of the pastors. The teaching and nurturing of men and women, and the teaching of a school for the children in a village where all the initiative of a Christian life must come from the family and influence of the catechist, is a range of work, which when intelligently and faithfully followed by the catechist, is full of large possibility. There is considerable range of difference in the capabilities as well as in the spirit of men in this class of work, but allowing for difference of training and difference of spiritual conception the men who form this class are men in whom we have large confidence and from whose work we look for steady and constant results. Some of them are most devoted and successful workers. As the years go by it is very evident that the wives are entering more and more intelligently and heartily into work for the women in the congregations."

Harvest festivals have been kept up among the congregations with varying success. Dr. Tracy reports for Periakulam as follows:—"The annual festival

HARVEST in the Periakulam Station was held in  
FESTIVALS. April. The church at Kombay extended the invitation to the people to gather

there, and themselves went to considerable expense to arrange the "pandal" for the services, and to provide for the convenience and comfort of those who gathered. The contributions and offerings were generous, and the whole tone of the gathering was such as to promote good feeling and *esprit de corps*. A large place was given to the children of the station, and the songs and other exercises by the children of the village schools, and by the children home from Boarding and higher schools, formed a very attractive feature of the occasion."

Mr. Elwood says,—“ We had a harvest festival in July but there was no harvest then nor was there any festivity. Yet a few people came, in their poverty, and offered their gifts. It seemed hardly worth while to have the festival for all were suffering for food, but it was thought best not to discontinue the custom, even though nothing was given. But out of their poverty they gave Rs. 17. Hardly any one in this station has a harvest of his own, and those who give, do so out of their daily wages.”

In summing up the condition of our village congregations the words of Mr. Eddy who has personally visited some 1,200 villages in various parts of the district during the year, may be taken as representative of the whole. “The field is most hopeful. At the beginning of the year the itinerating band confined itself to preaching to Hindus, but a few meetings held among the Christians in the villages showed us that they were both so needy and so ready to receive and to profit by the Word of God, that we have turned our attention now chiefly to them, feeling that it is the most important part of the whole mission work. If the church is once fully purified and awakened to witness the Hindus will come over. The deepest conviction with which the itineracy closes the year’s work is the need of more evangelistic effort, special meetings and spiritual advantages being provided for the Christians of the mission. Their eagerness to hear the word has been shown by their importunity to have us visit them and their willingness to listen for hours, sometimes even till nearly midnight. They are often very poor and need more spiritual instruction. In a few cases where they were isolated and beyond the reach of the missionary we have found them actually starving.

As we have met with some of these congregations our hearts have been often refreshed to see their simple faith and eagerness. In one village we found the catechist a most spiritual and efficient man. Every morning he gathered nearly his whole church together for morning prayers at 6 A.M. where he read them the chapter for the day. (He

was himself following McCheyne's plan of Bible reading covering four chapters daily.) After the chapter he gave the people, many of them too ignorant to read themselves, a fresh thought and lesson to carry into the day, and sent them out to witness and tell their new lesson to their Hindu fellow workmen. He had faithfully taught his school and then, by his untiring efforts had induced thirty of the parents, both Christians and Hindus, to send their sons out from this little hamlet of mud huts to college, and the girls to boarding school. He had led his church out to preach to the Hindus every Sunday and had himself so faithfully prepared the field in the surrounding villages that the Hindus were contributing to the church and attending its services. On the day of our visit the field was so ripe for harvest that eight Hindus were willing to stand and confess Christ publicly, repeating after the catechist the apostles' creed and declaring their intention of receiving baptism and of entering the church. In many such places faithful work is being done, and on all sides the field seems ripe for a coming harvest."

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## VILLAGE SCHOOLS.

Mr. Herrick reports a slight loss in the total number of children, but a gain in the proportion of Christian to Hindu children of 4 per cent.

Mr. Elwood tells of two schools where the most faithful Christian teaching has been given, and the greatest opposition met, as having been almost closed; but by holding on opposition has ceased, rival schools have been abolished, "and what is best, quite a number of the larger boys have become well established in their Christian life, with regular habits of reading the Bible and of prayer."

Mr. Hazen reports 55 village schools under his charge and says "they are intended primarily for Christians, the aim being to have a school in connection with every congregation. But in every case the Hindu children are invit-



ed to join the school and they almost invariably avail themselves of the privilege. In many cases they have become so interested in the Scripture lessons that they have come afterwards to the Boarding School and then become Christians."

Mr. Jeffery gives the following instance of the value of village schools. "A young man who was educated in our mission village school was converted two years ago. He is of high caste, while all the other Christians in that village are of low caste origin. His people catch him and drag him out of the prayer-house and beat him. He has not struck back, but borne all in the spirit of Christian love. His people could not understand him, and at last have allowed him to be baptized. He has been given the name of 'Victory Velu.' The whole village bears testimony to his good character. 'He will not make incorrect entries in his accounts; he does not need to be watched; he is absolutely truthful.' He was offered the position of collector of village revenues for government, but declined the post saying it was a position full of temptations."

Mr. Vaughan says "we propose to push in the future as in the past the opening of village schools until wherever practicable the Christian children shall have facilities for learning to read the Bible intelligently, write a readable hand and use the simple rules of arithmetic. Present results justify this and potentially the results are beyond estimation."

Dr. Tracy says of the schools in his station,—“The work of the schools, so far as the results of Government Examinations are an indication, has been encouraging. The number of schools is the same as last year. Direct spiritual results, are, of course, hard to estimate accurately and tangibly. But that there are valuable results achieved, in securing the attention of children to religious matters and in moulding their immature thoughts cannot be doubted by anyone who keeps himself in touch with the work being done. Perhaps the chief value of our work in these schools, lies in the intangible but none the less powerful

influence brought to bear on children, a majority of whom come from non-Christian families. It is the old, old method of bread cast upon the waters, and the promise of return after many days is sure. Incidents of children whose conscience has been awakened by the precepts and personality of their teacher, come often to one's notice, and are often referred to by the pastors as they report upon their visits to the schools. There is a large field here for most noble work, and for most careful and systematic endeavor, both on the part of the teachers themselves, and of those who superintend their work. Of opposition to such spiritual influences there is practically none, or very little, and the opportunity is large. The disproportion of Christian to non-Christian children in attendance at the schools, is still a matter for earnest consideration, and untiring effort at correction. Outside of the larger centers, poverty is more largely the operative cause of the disproportion than indifference to the advantages of education."

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## STATION BOARDING SCHOOLS.

Mr. Elwood tells of a quiet work of grace in the Palani Boarding School and says, "The most pleasant hours that I have spent in the work this year have been those spent with boys in personal work."

Mr. Vaughan reports 9 boys and girls as having united with the church, a flourishing C. E. Society and earnest Bible study; and gives the following glimpse of the inner life of the school. The subject for composition as given out was—"What I hope to be and do." In the class were two boys, a Brahmin of about 14 and a Christian of about 13 years of age. The first wrote: "After passing the examination of B.A. I am going to be a District Judge; I will earn much money and become lord of a billion. I will spend my money in building temples and giving help to the poor. Then God will think me a good man because of my good actions and will cede me his dominion." The

latter wrote as follows: "If I become a man I hope to be faithful in the work which God gives me to do. I will also try to do many things. I hope to be satisfied in the place He puts me. Though there are many troubles in doing good things, I hope not to leave it but I will try to do it. I do not know yet what I hope to be and do, but God will give some work and help me in all my actions and doings."

Mrs. Herrick reports 7 children having united with the church from the Battalaguundu Boarding School, more earnestness to do right among all the children, and a deep interest on the part of several Hindu boys to become Christians.

Of the Dindigul Boarding School Mrs. Chester reports, "At the annual Government examination, out of forty-nine girls sent up forty-two passed. The number passed is larger by twelve than last year. Of seven sent up in English in the 4th standard six passed. This is the first time that pupils in the fourth standard have been sent for English. The third standard which had five pupils last year, had double that number this year.

Hindu day pupils have been studying in each of the five classes in the school. One boarding girl, whose parents are non-Christians, was baptized and joined the church during the year.

The C. E. Society in the school has been the means of arousing some to new life during the year. One who was indifferent a year ago, was awakened by the C. E. prayer-meeting topic, and has brought to Christ a Hindu woman, who perhaps a year ago had not heard of Him, but who now rejoices in her Savior, and daily intercedes for others. It is delightful to hear her plead for different ones in whom she is interested. She often says: Beloved Savior Thou didst seek me a poor lost sinner and hast saved me, and now I ask that Thou wilt show this woman, (naming some one to whom she has been speaking) her condition and save her."

From Mrs. Eddy's report for the Tirumangalam Boarding School we take the following:—"The most encourag-

ing feature of the year is the personal work that has been done by the teachers. The children have been dealt with individually as to their spiritual welfare and a simple form of Bible study adapted to their needs has been drawn up for them. A new feature was introduced this year—manual labor for the boys—gardening, chopping wood, &c. At first the boys were much displeased at being expected to do ‘coolies’ work,’ but a little judicious encouragement was given to the best workers, and the others soon got accustomed to their new duties and performed them without any grumbling.”

We should not fail to note the excellent results of this school in the government examinations—41 out of 44 having passed in the Lower Primary and 15 out of 17 in the Upper Primary, 13 being in the *first class*.

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## HINDU GIRLS’ SCHOOLS.

Schools for Hindu girls such as cannot be brought into the boarding schools are one of the well established agencies of the Mission. This work is going on in several of the stations and especially in the city of Madura. Miss Chandler who is at present in charge of the work in Madura says, “The natural question asked by our Deputation from America when they inspected this work was ‘What good do you see done by these schools?’ A day or two later a very direct answer came. One of the headmasters reported that one of the girls who had finished her course at his school came to him one day and asked for a copy of the Psalms. Soon after the girl’s father came and begged the teacher to take away the book and scold her for reading it. He said, ‘My girl reads that book *aloud* every morning before she eats or does any work. I hate that book but I cannot bear to scold my daughter. You must scold her and take the book away.’ Of course the teacher refused to do that and instead tried to show the man how helpful the Book would be to him. The girl still reads her Psalms.

In another school a woman who once studied there as a girl comes on Sunday to the simple little C. E. service held after the Sunday school and joins with the girls in their worship.

It is hard to have to report that the school for Mohammedan girls has been closed temporarily only we hope. Last year it was reported that a good work was being done by the Christian teacher there. Because of this teacher's faithfulness, the Mohammedan head-mistress grew jealous and in a fit of religious zeal closed the school early in order to teach the Koran. When told that could not be allowed as ours was a Christian school she grew very angry and said she would resign. As this head-mistress had made trouble before, the manager accepted her resignation and the school had to be closed, for the Mohammedan community and especially the head man among them took sides with the teacher and showed that they would do all that they could to hinder our school. We tried to open again after a month, but only two or three children came and again we closed. Meanwhile the once head-mistress kept up a school of her own and is now begging to be taken back, but we feel that the school will never prosper under her and have refused her request for we wish the school to be Christian and not Mohammedan."

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## TOURING.

Mr. Hazen gives us the following account of touring in the Aruppukottai Station. "Touring is attended with difficulty in this station, first because the buugalow is at one end of the station and when we start out we almost always have to go in one direction and often 15 or 20 miles must be passed over before we can begin work. This distance travelled by ox carts consumes much time and is decidedly wearying. Add to this the fact that we have the black cotton soil in the greater part of the station and you will see that touring is attended with some difficulty. It is next to impossible for a cart to stir in the cotton soil



during the rains. Often we can travel only 3 miles in 4 hours. Sometimes the people go out to the fields for work, and set a watch to inform them when they see our cart coming. Then they come in on the run the perspiration pouring down their backs. If we arrive at a place without giving previous notice the whole congregation, men, women and children may be far away at work. At such times we can catch them only at 8 or 9 o'clock at night or 6 in the morning.

Touring is hard, but it is the very life of our work. Only by this can we know our men and our field. It fills the missionary with cheer, courage and enthusiasm, it keeps the helpers up to the mark and cheers them wonderfully, and it is a source of joy and inspiration to our Christian people. They appreciate the visits of the missionary and show it by coming in a body, headed with music and offerings to us of sugar, fruit and milk and often garlands."

"In visiting congregations," says Mr. Herrick, "I have aimed to spend more time with them on each visit than formerly, and am satisfied that the gain to myself and to the people has been worth the additional trouble."

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## ITINERACY.

Statistical table No. IV contains an attempt to estimate numerically the work of the itineracy. One can scarcely realize in reading over the figures what it all means. Nor is it possible by any means to follow up the results of this far and wide enthusiastic preaching of the Gospel in tents and under the trees, by the wayside and in the crowded bazaar, at the early dawn and late into the moonlight, by magic-lantern, picture roll and printed word, by song, address, conversation and prayer. It is a work the results of which are often unseen but sometimes far-reaching.

It is safe to say that about double the usual amount of itineracy has been done during the year owing to the special work in this direction of the Theological School under the leadership of Mr. Eddy.

## STREET PREACHING.

As non-Christians will scarcely attend our religious services it is necessary to carry the Gospel to them wherever they can be brought together. It is often disagreeable to have to speak of the most sacred things amid the noise and confusion of a street corner and a crowd coming and going while the message is being proclaimed. But when one realizes that here he often has an audience of as many as 200 men who have never accepted the Truth or may be never understood it, one is spurred on to do his best in proclaiming the message and winning the hearts of men. The street is the great public preaching place for the unconverted. Here all classes meet. Here the message is heard which will be talked of in the houses and the bazaars and often find root in secret places or be carried far away, the preacher not knowing "whether shall prosper, either this or that." So the seed is being sown. Not many direct conversions are known. But superstition and prejudice and evil customs are growing less and Truth is gaining, and we are preparing the way for others to come and reap with joy.

Mr. Eddy tells of awakened interest in this work on the part of the teachers who go voluntarily after a long day's work in school to visit the nearer villages, and instead of finding it an additional burden have found it a source of rest and joy.

Mr. Hazen says, "Opposition has died away. All listen to us with respect and interest. Formerly adults would argue with us or look sullen whenever we came into their street and the little children would annoy us exceedingly with their epithets and derisive words, but that has largely passed away and we are met everywhere with respect and kindness both on the part of old and young. We have the feeling that they are all our friends. God's spirit is moving upon them, they are sending their children to our schools, opening their doors to our Bible women, and they themselves are coming to our services. They

come to our prayer-meetings, to our Sunday services, to our bungalow and some of them have recently been baptized and united with the church, showing the most undoubted evidence of being born again. For all these tokens of good our hearts are full of thanksgiving and praise.

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## HELPERS' MEETINGS.

Once a month in each station pastors, catechists, evangelists, teachers meet with the missionary to conduct the business and review the work of the station, and for prayer, study and conference together. These monthly meetings are regarded by many as one of the greatest opportunities the missionary has, and in most of the stations at least two days are spent in this way. Mr. Hazen shows us the real sympathy of the missionary for his fellow-workers. "At such times," he says, "we feel an inexpressible tenderness toward them. We realize their difficulties and hardship and want them to have strength to endure. We know their temptations and want them kept; we know their dangers from fever, dysentery, small-pox and cholera while they are miles away from medical aid and feel a great deal of sympathy for them: we are aware of the grand opportunities for winning souls set before them and pray that they may realize those opportunities and may feel the responsibility; we know the giant task before them and implore the great Head of the church to fully equip them for that task. In a word we intensely long at such times to have them filled with all the fulness of God."

Mr. Eddy finds cause for thanksgiving "in the interest taken and splendid work done by the catechists and teachers in their personal Bible study. A book of the Bible was assigned each month and the helpers at the end of the month brought in their note books showing each day's study. All compared notes and a class was conducted on the book studied. This fresh inflow in their lives will show itself in overflow in their work."



Examinations are held once a year throughout the mission for the classification of the men—called Helpers' Examinations—and for others Prize Examinations for greater stimulus to Bible study and the knowledge of Church history.

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## BIBLE WOMEN.

The work of the Bible women gives the best opportunity for knowing and influencing the home life of the people.

The full story of this work during the past year would fill an interesting volume.

Mrs. Tracy reports for the Periakulam Station. "The year 1901 has witnessed activity in all departments of women's work, and the outlook is bright. The work of the five Bible women has been divided between teaching the women of the Christian congregations, and work in the non-Christian homes. Of this work the various features are a growing experience and a deepening consecration on the part of the workers, paid and unpaid, and a growing interest on the part of those taught. The contributions year by year show a most encouraging advance. We have two pastorates where the people are *very* poor, and their moral standard very low; Their houses are very small. They work in the fields during the day and the Bible woman finds difficulty in teaching them. Whenever I have been among these homes I have thought there could be no other place which seemed so utterly forsaken. How can these poor women live spiritual lives in houses where foul speech is heard on every side, and seems the rule rather than the exception? But two women have accepted a purer ideal even in such homes this year, and have been baptized. .... In one Hindu family one after another were attacked by cholera. They did not take medicine but were confident that their vows and offerings would appease the deity and restore them to health. The father suddenly died. They broke down the image of the chief idol which had been their family god for many years because in spite

of offerings and large sums of money, it had proved powerless to help in their time of need. And now over the god's niche in the wall hangs a beautiful picture of our Saviour talking with the Samaritan woman at Jacob's well. The women in their home and in the surrounding homes trust in the one true God and his beloved son Jesus who died for them. A pleasant welcome awaits me from the pupils who live in and near their house when I go with the Bible woman to see them. They sit on the floor beside me and with great animation repeat stories out of the Bible and say over portions of Scripture and sing Christian songs. They are greatly delighted with a reward of small books. We cannot in these days plead a lack of open doors. The difficulty is to enter them and occupy as we should."

Mrs. Herrick tells of five Bible women in the Battalagundu Station carrying on the work in 14 villages, a larger number of readers than last year and more calls than can be attended to. Mrs. Herrick says that the Bible is a power in many Hindu and Mohammedan homes, and that many of the women not only know the plan of salvation but believe in Christ as their Saviour and try to follow Him.

Mrs. Vaughan tells of women who "could not do without their Bibles," and of one who said she was never so happy as when reading her Bible and that she tried to get time every day for this; and of another who in great affliction leaned upon the Bible woman for help and requested that she come often as she helped her more than all others.

Miss Swift who has charge of the Bible women's work in the city of Madura tells of 20 Bible women with 1,238 pupils during the year, and many others who give attention to their teaching though not enrolled as pupils. We take from her report the following.—"The aged and infirm, the blind and leprous, hopeless invalids not a few have been specially visited and taught and we have had this year the joy in a number of instances of hearing them openly profess faith in Christ. Recently a leper was found among a group of women, listening with all eagerness, and before them all she said 'I receive Jesus Christ as my Saviour.'

An aged woman slowly dying of consumption is daily witnessing a good confession, proclaiming her faith and hope in Christ to all who come near. A short time ago the mother of one of our pupils told us in the presence of a number of women that her faith in Christ had led her to forsake the temple worship and all that pertained to it. This is but one of many such confessions which we have listened to during the year. Several women in special sorrow have sought us out for counsel and especially for prayer. It has been quiet common to find the pupils expecting our visit, had prepared a quiet place where we might pray together. We notice a real difference between those who have just begun to study and those who are reading the Bible, both in manner and spirit, and in their evident love of the truth. Not infrequently a pupil will come in to our workers meeting held on Saturday morning, and remain through the hour reading with us and apparently entering with interest into all the exercises. This Saturday morning gathering is known to many of our pupils, and frequent requests for prayer are sent in."

Miss Root reports 1,055 pupils of the Bible women who are working in the villages of the Madura Station, and says. "There can be no doubt that these women are being slowly lifted up out of their narrowness and superstition to higher things. ....Opposition is sometimes aroused, and often the Bible women tell of the good results of prayer for some obdurate husband or mother-in-law. A pupil was seen by her husband as she was reading the Bible, and asked why she read that book when there were many sacred Hindu books to read. Thereupon he took the Bible and threw it into the fire. But the woman went to the Bible woman's house and asked her to pray for her husband that good sense might be given to him. After a while the husband himself went to the Bible woman's house and confessed that he had acted without knowledge in burning the book, and promised not to do so again. The Bible woman was recalled and the wife went on with her reading."

Mrs. Chester says of the work in the Dindigul Station,

"During the year the rolls have contained sixty-five more names than last year.

The work of the past six months has been more prosperous than at any other time since I have been in charge of it. The instruction has not only been more systematic, but more earnest, and there has been more of it to each individual.

There has been regular united intercession for this work, and we believe that much has been accomplished in that way.

Now and then we find a pupil whose husband objects to her being taught. The opposition of one such husband has been overcome, and he himself has become an inquirer.

One Bible woman says that three of her pupils pray earnestly, have stopped marking their foreheads, and give other evidence, that the Sun of Righteousness has shined into their hearts.

Another Bible woman has a pupil, who takes her upstairs so that they may have a quiet place for prayer.

Recently a Mohammedan girl, of about twelve years, wearing many jewels, surprised me by coming to the bungalow. She was in search of a Bible woman, for, she said: 'there are eight in our house, and most of us wish to learn to read.' They are now being taught.

A family of Roman Catholics, who I hear are about to unite with us, have been brought to this decision, through the earnest efforts of a Bible woman. One Bible woman, has taken in charge all the Christian women of Dindigul, who cannot read, besides teaching Hindus and Roman Catholics.

A Roman Catholic girl whom she has been teaching, has recently united with the church.

A real hindrance to the work of the Bible women here, is, I believe, the lives of so-called Christians.

If the church was what Christ meant it to be, all would soon know the Lord. 'The nations shall know that I am the Lord.....when I shall be sanctified IN YOU before their eyes.' "Isa. 36:23.

## KING'S DAUGHTERS.

The Society of King's Daughters has been conducted as usual in several of the stations during the year.

The Madura circle has shown its loyalty to the memory of Queen Victoria by raising Rs. 26 for the Victoria Memorial in Madras which consists in an endowment for a woman's hospital, and by raising also Rs. 40 over all expenses half of which was paid towards the debt of the church and the remainder for benevolent objects.

The Manamadura circle has given Rs. 41 towards the support of a village Bible woman, and one of the members has of her own accord been teaching some of the Christian women to read.

The Battalagundu circle is also interested in the support of a Bible woman, the members by their own work raising the money principally by sewing, several Hindu women have also contributed generously towards this, making in all a sum of over Rs. 28.

Periakulam has nine circles with 196 members. That there are among the women of India some who are the King's Daughters indeed may be seen from the tribute which Mrs. Tracy pays to the memory of one who has died during the year. "She was the wife of a native pastor, and spent her life among village women. Common duties, done in faithfulness; common joys accepted in gladness of spirit, made up a life that was not widely known, yet was deeply effective. Her life was one of devoted service to the betterment through divine grace of the village women around her.

On her the light had shined and was reflected in blessing. The women who knew her are richer in hope and aspiration for her life among them. She was one of many set as lights in dark places, and her light was fed with beaten oil of patient daily consecration, and shed its radiance. When she died the women who had known her life sobbed and cried, in the eastern way of unrestrained grief, and deep



in their heart of hearts knew that such lives as her's are a revelation of what theirs might and ought to be. Such women are bringing in the dawn of a new life among village women, and all the power of the old superstition and all the deadness of the dead centuries cannot put back the day that is coming. Sometimes we forget, in our impatience to see things move faster on towards the full day, about these individual lives, and it is good to remember that there are not one or two but many such lives being lived, and that such influences as these are at work and God is using them. Perhaps it is only when the light of such lives seems to go suddenly out that we look up startled, and see that the great Light of all life is still shining on reflected in other lives just as it was in this life."

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## SPECIAL INSTITUTIONS.

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### PASUMALAI COLLEGE AND TRAINING INSTITUTION.

The following with reference to Pasumalai College is given by the Principal, Mr. Zumbro. "Pasumalai stands by the side of one of the most crowded thoroughfares of the Madura country. Day after day men, women and children throng past, and on festival days at the neighbouring temples the road becomes one rushing river of thronging humanity, pouring onward in turbulent confusion its stream of human life. Three miles to the east in the city of Madura is the temple of the great goddess Meenakshi whose towers rise high over the roofs of the houses in which dwell her worshipers, and from Pasumalai these towers appear as the most conspicuous object in the city beyond. A little over a mile to the west at the foot of a high bold rock is the temple of Subramanian, a son of Meenakshi. His temple, though not nearly so pretentious as that of his goddess mother in Madura is still of good dimensions and of considerable notoriety, while at the top of the rock



is a small Mohammedan mosque much frequented by the followers of that faith.

Observe the passing crowd on a festival day and you may note many things of interest. The gay colors of their clothing are brilliant in the sunlight. Here a family or group of friends wend their way, the men leading, the women following demurely behind; three, six, eight or ten crowd into a little ox-cart,—matrons calm and submissive, maidens fair and smiling, children laughing or crying. There goes the poor widow, white-robed, with head shaven, bereft of jewels; beyond a group of courtesans from the temple, gorgeously arrayed; ever and anon singly or in groups the ubiquitous '*Sanniyasi*' with his yellow robe, strings of beads around his neck, and other unmistakable emblems of his profession.

All along the road are rest-houses where the weary pilgrim may stop for the night, and inevitably connected with them a little shrine where he may offer his evening and morning devotions. There is provision also for those who are not admitted to the worship of the superior deities, for there is a temple for devil worship just aside from the road leading to the temple of Subramanian, and at various places a little aside from the highway are shrines to '*Karuppusami*' the chief deity of the Kallars or thief-caste people who are much more numerous than is desirable in the regions around Pasumalai.

Simple yet mysterious, unchanging yet never the same, restless and perturbed yet stolid and indifferent, having gods many and devils more, those who are 'bound to the wheel' turn ever round and round and thousands of those who pass by Pasumalai know nothing nor care aught for what is being done there. And yet Pasumalai has bold designs on these people, indifferent as they are to its influence. It would win them from the gods whom they blindly worship because it believes that God is one higher and better than they think him to be. These people have religious institutions older than the laws of Moses, social conditions that were established ages before the proud Roman

Patrician was born to dream of the eternal subjection of the low Plebeian, principles of philosophy that were old when Socrates went out into the streets of Athens to ply with questions the young men whom he might meet there ; yet Pasumalai represents a faith that would change these, and would change them because it believes that however much good there may be in them there is something better for the people.

Pasumalai too has high ideals for this people ; visions of transformed lives—of hearts inspired by divine love—of heavy and bitter crosses nobly borne—of heroic sacrifices—of redeemed humanity.

Pasumalai represents an effort to give the best that the world knows of Faith, Hope and Love to the people of the Madura country, and in the name of Christ to do what can be done to bring in the Kingdom of Heaven into this part of the earth. There is no discouragement if progress seems slow. The problem is not an easy one and the difficulties are many. The work of the year may not show large results, but every year something is being done.

The only change of importance in the organization of the College during the year is the ap-

ORGANIZATION. pointment of what is known as an 'Advisory Committee' consisting of two teachers in the College, the Pastor of the Pasumalai church and two students. This committee was appointed for the purpose of securing more systematic co-operation from the teachers and students in maintaining discipline in the school and especially in the boarding department. The problem of discipline where 225 to 250 boys are constantly together night and day in one institution is perhaps the most serious problem connected with their welfare. This committee has been of very great help during the year and promises to very materially assist in solving this difficult problem in the future.

The Teachers' Seminary and the Students' Lyceum have continued through the year to maintain their usual interest and efficiency.

There have been no changes of importance in the staff during the year. The teachers are all

STAFF. men of experience and ability who are loyal to the best traditions of the school.

They have been in the school long enough to feel that its success is their own success and they are working faithfully to secure the best results. There is pressing need for an additional European member on the staff.

The total attendance this year is 446 as against 406 last year. There has been a small gain in the

ATTENDANCE. Primary department, due largely to the natural increase of population at Pasumalai. Remembering that the fees were raised at the beginning of the year the fact that there has been any increase in the other departments is reason for encouragement. Of these 446 students 267 were Christians as against 290 last year. There has been considerable increase in the number of Hindu students in the boarding department. More than 20 such students have during the year been in the boarding department. This is perhaps more than double the number of such students ever in that department before. Nor is this all that have applied, for a number of such applications have had to be refused. It is perhaps not safe to make large generalizations from such small facts, but it would seem that this must mean that caste rules are not so closely observed in some quarters as they once were. These students have come from various castes. We are glad to take in as many of such boys as we can.

Though for a number of years Christian girls have attended as day-scholars in the Primary and Lower Secondary schools, this year witnessed the admission of the first Hindu girl as a student at Pasumalai. This little girl is the sister of one of the boys who has been in the school for a number of years and has been one of our best missionaries. Some years ago he came, the sole representative from his village. Gradually he told other boys in his village about the school and on his return for the new term he would usually bring two or three new boys along with him

until this year there have been more than twenty at Pasumalai from his village and a village near by.

The College and connected schools are inspected every year by a Government officer. He examines the several classes in various subjects, looks over the buildings and grounds, inquires into the use made of

**GENERAL**  
**EFFICIENCY.** the library, notes the general condition of the school, and then makes a report to Government. The report this year notes that 'the college is in a fair state of efficiency,' and that 'the tone and discipline of the college continue to be satisfactory.' It is pointed out that there is room for improvement in the teaching of mathematics, science and English composition. The Director of Public Instruction in his review of the report says, 'Fairly good results were obtained at the public examinations. The inspection however disclosed a few defects. The general condition of the college and its tone and discipline continue to be satisfactory.'

The Government Inspector does not of course look into the subject of the religious condition of the school. Nor is it perhaps so easy to determine this as to determine its efficiency as an educational institution.

**RELIGIOUS**  
**CONDITION.** Bible study has been kept up as usual during the year and the results of the examinations at the close of the year show that the work done has been good work. A number of students from Pasumalai went up again for the all-India Sunday School Examination in July, of whom a number passed first class, and the results generally were good. Eleven students passed the Peter Cator Bible Examination in November, one of them standing sixth in the Madras Presidency, thereby gaining a prize of Rs. 30.

The Sunday school has maintained its usual efficiency, and the Y.M.C.A. is more and more making its influence felt in the school.

It has continued its work, both in the school and outside

during the year. The Y.M.C.A. school has materially increased in attendance and efficiency during the year.

Three itineracies were conducted during the year by the students and teachers and over 40 separate villages visited. Rupees 232 were collected by the society and devoted to various purposes.

Nine students have united with the church during the year, of whom four were from Hinduism.

The remarks of the Government Inspector at the last inspection with reference to this department are as follows:—‘Use of library and reading room by teachers and pupils, fair. The Training Institution which is one of the best managed, continues to do good work. English conversation has been taught in the lower classes of the practicing school with success. The same might have been done with advantage in the higher classes also. At my inspection a few boys from the second Form were set against the infants and the latter beat them in conversation.

In training schools as in others, the students should be made to think for themselves and to understand the reasons of the methods recommended, which they do not now. A sound general education is the best training for any profession but unfortunately our students in training schools have not had this training. They have passed examinations but that means little.

The tone and discipline of the school continue to be satisfactory.’

At the end of last year it was uncertain whether the Upper Secondary class of this department could be continued, owing to the fact that the Government had organized a corresponding class in Madura. The mission sent a strong protest to Government on this matter and as a result the government class in Madura has been withdrawn, though the stipends given by government to students at Pasumalai have been reduced.



Pasumalai yet waits for its Industrial Department. This has not however prevented the students

INDUSTRIES. from showing themselves industrious in other ways than with their books. During the year the smaller students have continued to collect and prepare metalling for the roads; the older students have been engaged in digging a well, and in digging pits preparatory to the planting of trees on the hillside back of the college buildings. These very modest and humble efforts have proven that Indian students will work, some of them will, under favourable conditions and with sufficient stimulus.

It has already been noted that there is a very large traffic on the road by Pasumalai. Notwithstanding this there is no tram-car service, THE PASUMALAI EXPRESS. though such a service would undoubtedly pay any one who had capital and enterprise to start it. At present the only way of getting to Pasumalai from Madura is to walk or hire a bandy. The latter method is generally too expensive for students, and the former method too tiresome. At least students living in Madura and attending Pasumalai have in the past found it so, and not unfrequently students have left the college at the end of the first term to go elsewhere where conditions in this respect would be more favourable. In order to meet this difficulty, at the beginning of the year an ox-cart was purchased and put on the road to carry back and forth the students who might wish to come in that way. This proved so popular that a second and finally a third cart was purchased and put on the road. Two of these carts have been driven by boys as a means of helping to pay their school fees."

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## THE SEMINARY.

Mr. Chandler who is in charge of the Seminary reports as follows:—"The Seminary is under great obligations to Mr. Geo. S. Eddy for the extensive itinerating work he has



carried on with the teachers and students, at the same time giving them a most helpful and practical course in Bible study.

They have worked in seven stations, and the good results, both in the influence upon the workers, and in the effect upon many Christians and others in the villages, have been marked and encouraging.

Much heart-searching and determination to be more entirely consecrated to the Lord's work, has taken place among the students themselves.

In one station a new congregation was assisted if not entirely brought over by this work. In another a serious quarrel among Christians was quieted, and we hope, entirely removed.

While the men were away in the tent their wives were under careful Bible instruction at Pasumalai, both by the Instructor and by one of the missionary ladies."

Mr. Eddy gives a brief account of the itineracy and the line of study as follows:—"During Dr.

THE ITINERACY. Jones' absence for the year the Theological Seminary was put 'on wheels,' so to speak, to spend the year in itinerating. Besides the preaching morning and evening the men devoted the middle of the day to Bible study covering the following books of the Bible:—

1. John—A study of the Person of Christ.
2. Acts—,, ,, ,, Work of the Holy Spirit.
3. Corinthians—,, Problems of the Native Church.
4. Galatians and Romans— Christian Doctrine.
5. Ephesians and Colossians—The Deepening of Christian Life.
6. 1 and 2 Thessalonians—A Topical Study.
7. The Psalms—A Method of Devotional Study.
8. A Training Class, on the Study and Use of the Bible in Christian work.

The time-table followed each day was somewhat as follows:—

4—4:30. The Morning Watch.

- 4:30—5. Cold Rice.
- 5—11. Preaching in the villages within a radius of 4 or 5 miles.
- 11—1:30. Breakfast and Sleep.
- 1:30—2:30. Bible Preparation.
- 2:30—3:30. Bible Class and Reports of Work.
- 4—6. Preaching in nearer Villages.
- 7—9. Magic-Lantern and Evening Preaching.

On alternate after-noons the men remained in camp and studied Hinduism and Pastoral Theology. The men were faithful and eager both in the work of Preaching and Bible study, doing often more than was assigned them. Though it was mainly a work of seed sowing there were inquirers in every station. The aim of the work has been twofold, to train the students themselves in a love for and use of the Word of God, and to love souls and seek them. In both God has given blessing, and the work will bear abiding fruit."

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## THE LUCY PERRY NOBLE BIBLE-SCHOOL.

Miss Swift who is in charge of the Bible-school for women reports as follows:—"The demand for trained Bible-women is much larger than the supply; therefore we regret that the number of students in the Bible-school remains so limited. This year seventeen women have been under training, one of whom belonged to last year's class but is prolonging her study in order to fit herself to become a teacher.

The difference of educational fitness constitutes one of the difficulties in our class work but at present we find it impracticable to require one standard, since the Christian community is not yet sufficiently advanced to furnish the necessary workers possessing higher education. But every year sees advance in this matter and we have a reasonable hope of gradually raising the educational requirements for admission into the school.

Three of the students are unmarried women who expect to become teachers. Two of these are from other and distant missions, one from the Church of Scotland Mission in Madras, and another from the American Jaffna Mission. Five missions have already sent us women to be trained. Two women have been giving extra time to the study of Hindustani with a view to entering the work for Mahometans, and have made good progress. We have secured as a teacher one of the few Christian women converted from Mahometanism, in South India. These students are also beginning to visit Mahometan women in their homes, and having read the first book which is taught in the zenanas, as well as the Gospel of John, and having learned several songs in Hindustani they are already able to give much assistance to the Bible woman. Work for Mahometans comes to us without the necessity for going in search of it, for every year we have a visit from Mahometan women from fifty to one hundred in number. A large number of these women poured into the house on the day we opened it in 1897, and have repeated their visit every year. Our class work has as usual occupied the morning hours, and the average of attainment has been good. We have employed an extra teacher since September with a view to accustoming her to the work of teaching under superintendence, before my departure for America. This teacher has acquired an excellent influence among the students. She had their spiritual condition upon her heart to such an extent that she began a very specially earnest work among them which has been greatly blessed. We have many cheering evidences of real desire for higher experience and a reaching out for the reality of salvation from sin. We have also had the joy of seeing much growth and development in some of them in spiritual things.

The younger students have been especially engaged in work for children this year. They superintend the Junior Christian Endeavor Society in the East Gate Church, Madura. The attendance has more than doubled this year.

One of the happy events of the year has been the arrival of a new helper in the work—Miss Russell, formerly of the School for Missionaries' Children in Ootacamund. Miss Russell came in July, and has already entered largely into the work. In addition to her study of the language she has assumed the oversight of the home-life of the students, and superintendence of their work among children. She has also visited with a number of the Bible women, becoming acquainted with their work and their pupils. She has won her way to the hearts of the women in such a way as to make it a real joy to leave the work with her during my absence on furlough. We are thankful for her coming and for her evident love of the work and the influence she is acquiring among the women.

Miss Russell and I spent two days in tent with the students, during the great feast at Alagarkovil. They were working under the direction of the older and more experienced Bible women. The gift many of the women possess for speaking to a roadside audience under most trying circumstances, their untiring zeal, prayerfulness and joyfulness of spirit, the absence of all complaint of hardship or difficulty were most gratifying, and were full of promise for the future. Eighty-three villages were thus visited during the year. Six students were in the class graduating in March. Of these four entered work in as many stations in the mission, one was kept as assistant to our nurse whose work as a Bible woman is frequently interrupted by her care for the sick students or their children.

We are printing this year two volumes on 'Old Testament History' for the use of the students during their two years' course of study. The first volume is already out and in use, and we are expecting the other from the press soon. The preparation of these lessons has been a pleasure, and we are glad to have the printed notes as a means of facilitating our class work.

The year has been full of work—teaching, visiting, writing. We trust that the result of it will be seen in the work and life of other workers as they pass on the message to needy souls."

## MADURA GIRLS' HIGH SCHOOL AND TRAINING SCHOOL.

Miss Chandler reports for the school as follows :—"The attendance in the school has been larger than in any previous year, the average being three hundred. Of these 168 were boarders.

The results of the Government Examinations for the year are as follows :—

Class.	Number Sent.	Number Passed.
Matriculation ... ..	4	2
Lower Secondary ... ..	17	16
Primary ... ..	12	10
Training Classes.		
Written Test {	L. Secondary. 17	17
	Primary ... 17	8
Practical Test {	L. Secondary. 7	7
	Primary ... 8	7

Important as the government examinations are, no less stress is placed upon the Bible teaching. The results of the various examinations were satisfactory. Out of 86 girls sent up to the Indian Sunday School Examination 80 passed. Five girls appeared for the Peter Cator Examination and all passed for certificates. In the Mission Bible Union Examination, in addition to the fourth and fifth standard prizes the school secured the general prize and the Station prize for the highest average in all classes.

Aside from all the class work in Bible study circles have been formed for private study and the effect upon the girls cannot but be noticed.

Another means of strengthening the spiritual life of the school is the Christian Endeavor Society. At the anniversary of the society it was a pleasure to have as chairman, Mr. Whittemore, one of the members of the Deputation from the American Board. Great help and inspiration was received from their visit. The 'advices' given by Dr. Barton when the Deputation first visited our school were spok-



en of in many of the compositions describing this visit. One of the occasions especially to be remembered was the Communion service in September when Dr. Loba assisted the pastor in receiving 8 girls into the church on confession of faith. Of these 3 were baptized being converts from heathenism or orphans. One has an especially interesting history. In early childhood her parents died and having no relatives she was left to beg in the streets. One day she was picked up by some woman, a stranger, brought to Madura and left. Frightened by her new surroundings she wandered about until found by a Bible woman who brought her to one of the missionary ladies who in turn placed her in our school. Her ignorance of necessity forced the manager to put the girl into the lowest class, but her improvement has been rapid in every way and when she went before the church committee to be examined she answered the questions of the committee better than the other girls. Previous to this 11 girls had united with the church making the total number for the year 19.

There has been a number of changes in the school. In March Miss Mary T. Noyes left us to take a needed furlough in America. It was a pleasure to have her stay with us long enough to put through the programme of the anniversary and prize-giving of the school. Too soon came the Farewell meeting held in her honor by the members of the school and staff of teachers. A Brahmin pundit has been secured this year who teaches half a day in our school and the other half in the boys' High School. Two new mistresses have been taken on in place of two who left us.

It is almost trite to say that the school has been overcrowded. Classes have to be tucked away anywhere and the managers take their classes in their own rooms in the bungalow. Sleeping accommodations too are far from ideal but in spite of all such difficulties the health of the school in general has been good. There have been no cases of serious illness, for which we cannot be too thankful.

Last but by no means least we have to report that



Capron Hall so long a myth is to become a reality. The grant for this new building has been sanctioned by government and the engineer of the Department of Public Works has been told to 'go ahead.' This he is ready to do and has promised to finish the work by the end of 1902. Accommodations for the managers and teachers will still be needed to enable us to make the change of location a real benefit to all concerned."

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## MADURA HIGH SCHOOL.

The Madura High School is the only *Christian* institution of that grade for boys among a population in the city of Madura of 100,000. Two flourishing Hindu institutions are so well managed and so successful from the educational standpoint that they offer large attractions to students even on a slightly higher scale of fees, and make it difficult to compete with them. We believe it is necessary however to compete, and that the competition is raising the other schools to a higher moral tone if not to a decided religious influence; while on our own part we stand for a Christian ideal of education founded on the fear of God as the beginning of wisdom. The most friendly relations exist between the different schools and a healthful intercourse is kept up by means of inter-school sports, with other gatherings of both teachers and students in view.

At the beginning of the year the fees were raised 25 per cent in each class. This resulted in a slight decrease in attendance, but an increase in the amount of fees collected, making it larger than that of any other year.

The chief source of gratification has been the direct personal contact with earnest, manly Hindu and Moham-medan boys, and the opportunity to help in the shaping of their ideals for life; and in the help in doing this that we who are teachers have found in a few earnest Christian boys. The daily Bible hour, the Sunday school and the Y.M.C.A. have been the appointed means of making known

the way of salvation and life. The attendance at Sunday school has gained about 25 per cent, sixteen having been present every Sunday. The Y.M.C.A. has about doubled in numbers and interest.

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## MADURA GENERAL HOSPITAL.

Dr. Van Allen writes:—"We returned from furlough in America on January 8th, of this year. The work in the Mission General Hospital, Madura, from which we had been resting for a time, was taken up with that pleasure and energy which are the outcome of recreation. It has been carried on regularly every day of the year. The hospital is always open day and night. The total number of patients treated in 1901, in-patients and out-patients, has been 22,791. The total number of surgical operations major and minor has been 1,208.

Religious work has been carried on energetically and we hope that much good has been done to men's souls while we have been attending to the sufferings of their bodies. Hospital work is absorbing, it is fascinating. It fills one's whole horizon and leaves little else than the welfare of the sick that one cares for or thinks about. Thank-offerings from patients have this year exceeded amounts given in former years. They have amounted this year to Rs. 3,092.

I have to acknowledge with warm gratitude the continuance of the annual grant from the Madura Municipality and Madura District Board; from the Shivaganga Lessees; from the Shivaganga Mahamay fund; from the Sami Iyer fund; and for the large annual gifts from the Nattukottai Chettiars.

The Rajah of Ramnad has given Rs. 750 for our bacteriological and Chemical laboratory and the Honorable R. Ramasubbaier has given Rs. 800 to start an endowment for the hospital.

In conclusion we offer up our gratitude to God for a year of happy happy work."

## HOSPITAL FOR WOMEN AND CHILDREN.

Dr. Parker reports for the above:—

New Out-patients	...	...	18,985
New In-patients	...	...	410
Labor Cases	...	...	63
Total Cases	...	...	41,010

The Patients included :

Europeans and Eurasians	...	...	135
Mohammedans	...	...	1,246
Hindus	...	...	12,562
Native Christians	...	...	5,452

“These figures show the hospital attendance during the past year. Medicines have also been furnished for the itinerating band. About four hundred visits have been made by Mlle. Cronier and the doctor at patients’ homes, besides the calls the nurses have made alone. Some of the women thus cared for have appreciated our efforts and seconded them so far as they could ; in other houses we have sometimes had a real struggle with fear and superstition, ignorance and dirt ; while we have sometimes had the unpleasant experience of being called by educated men who wished European treatment for their families and being repulsed by the women, who feared our simplest remedies. We see an ugly side of caste that leaves a suffering woman untended and uncomforted by any of her kin. Nothing makes us feel more keenly the need of education and enlightenment for these women than their pitiable situation when ill and their inability to care for one another.

How many of those who seek healing are spiritually touched is impossible to say ; but a good many in-patients on having expressed a desire to live a Christian life and some out-patients, after finishing their consultation, linger by the Bible women to hear more of her teaching. One woman, in a distant village, tried many doctors and many

gods and finally, hating her life, put a rope around her neck and tried to end it. Others interfered and a faithful friend brought her here. A little minor surgery sufficed to restore her to comfort and the two proved eager pupils of the Bible woman. They went home promising to follow Jesus only. Another woman left her friends with words that illustrate the sentiments of many; 'I care not whether I live or die; I will go to the hospital!' Though she did not find full health here, she did learn of Jesus, so that when she went home and her family chose a day for the annual worship of the family god she refused to join them. Taking her little boy, she returned to the hospital long enough to escape the ceremony. Two in-patients led, the one her husband, the other her brother, to promise to abstain from idols. A young lad, turned out of the house by his father because disabled by a chronic and progressive malady, found 'friends in the Lord' and some happy days at the hospital. A woman who for ten years had suffered from a disfiguring disease that made her an object of repulsion to all came here as a last resort, resolved to throw herself into the tank if refused admittance. Her condition improved and her heart turned gratefully to God. Though her husband does not sympathize with her, she has joined the congregation in her village and the catechist testifies to her sincere piety."

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## DINDIGUL MISSION DISPENSARY.

Dr. Chester says of the work in the Dindigul Dispensary, for the year under review:—"The Dindigul Municipal Dispensary, recently established, and the Dindigul Municipal Women's Hospital, in charge of a lady Apothecary, have as might be expected, reduced the number of patients coming to our Dispensary.

But our Dispensary has been a great help to our native Christians, many of whom cannot afford to pay for medical treatment.

Our total number of new cases has been 7,141, the number of old cases has been 11,914, the number of in-patients 58, the number of maternity cases 81. Patients have come from 606 different villages.

There have been no cases of plague in Dindigul, and but a few cases of cholera.

There have been a few cases of serious illness, among the native Christians, but by God's blessing, all have recovered.

Old friends among the Hindus and Mohammedans still come to our Dispensary for medical treatment, and many still come from the villages about Dindigul.

The medical work continues a very useful and pleasant one and I should find it very hard to give it up.

I sincerely thank all those dear friends in India, England and America, who have this year helped to sustain my Dispensary."

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## THE MANAMADURA INDUSTRIAL SCHOOL.

Mr. Vaughan reports as follows:—"One of the pressing needs of the institution mentioned in last year's report, the construction of a tiled, in place of a thatched building in which to keep the tools and machines, has been met during the year by the enlargement and reconstruction of the old building. This has been made possible by the assistance of several friends, both in India and America. Two or three trees from one village congregation, an equal number from a second, one or two more from a third, and so on, helped to keep the actual money outlay from running too high. For the money finally required, the school is indebted to a kind Christian lady, whose name we do not know, resident in New York, who has sent a sum of \$60 for that purpose, having heard of the school and its need through Mrs. Capron.



During the year also a small building has been put up and a blacksmith shop opened therein. It has not as yet been regularly organized into an industry, but will be from the opening of the new year. All the timbers needed for this building were given by one of the leading Hindu gentlemen of Manamadura, Mr. D. M. Strinivasa Iyengar, while the anvil in use is the gift of the Lessees of the Sivaganga Zemindary.

In the girls' department Pillow Lace-making has been started which together with the sewing which was started last year, is under the supervision of Mrs. Vaughan. This department has been the recipient of very helpful gifts, in the shape of two good sewing machines from America, one from Mrs. Capron and one from the friends in the Congregational Church of North Amherst, Mass., ... who became aware of the schools' needs through the efforts of Mrs. Holton, then on furlough.

We therefore close the year with an improved plant and with an increase of industries from two to four.

The attendance for December in the various departments and classes is 63 not including 17 boys who have been given gardening work to do and were in the month of November taken off the register of the Industrial School. Including this number there have been 80 children doing regular work in connection with the school during the year.

The year began with a debit balance of Rs. 1,752 which has been reduced notwithstanding considerable expenditures in plant and salaries involved in starting blacksmithery and lace-making, to Rs. 654. This good showing is due to three sums of a special nature secured during the year. The first is a grant of \$300 or Rs. 901 from the Prudential Committee, being the first assistance ever received from that source; the second is a sum of Rs. 297 from government, being a half grant toward tools, etc., purchased in 1900, and the third, a sum of Rs. 678, is made up of special donations from friends in America and India.



Taking all into account, the year has not been a bad one financially, though it is with something akin to a feeling of failure that we recede from the basis of self-support we reached last year, when we were able to report current expenses fully met from permanent sources of income.

The pressing need is to-day, as it has been from the beginning, a fund to be used as a working capital, without which the best results cannot be secured nor even expected. Just at this moment two large orders are in sight—orders that would be most helpful in many ways and yet it is with considerable misgiving that I look forward to the execution of them without funds to work with.

Another very desirable addition to the school would be an agricultural department in which such of our boys as will hereafter go back to their lands may be taught some of the principles of scientific farming. This requires land and while some steps have been taken toward the securing of a suitable site, it is as yet too early to say more than to express the strong opinion that if successful in starting this department, which has been in mind from the beginning, a very useful work can be done and a long step will have been taken toward self-support, since on a piece of land of sufficient size, much of the food for the school could be raised with not very much expense, after the initial outlay had been made.

Along with the changes noted above have come some lessons which it may be hoped will be applied to the working of the school in the future. Chief among these is that of the desirability of putting each boy and girl upon his or her own resources as much as possible. Hitherto they have been dealt with in classes with the result that the lazier members of the class have been carried along on the efforts of their more active companions and they have been well content to have it so. A tentative measure is now under consideration to introduce the good and wholesome principle that may in this connection be expressed thus: 'The diligence of the diligent shall rest upon him and the slothfulness of the slothful shall find no perch abroad.'

I would finish the review of the year with an expression of gratitude to all those who have by their counsel and sympathy as well as their more material aid contributed to the advance that has been made; but especially to Him, whose providential dealings have been so marked in the affairs of the school that we are daily persuaded that it is of His planting: and in this confidence we look forward into the future with the prayer that in a measure far beyond anything of the past, this school, the object of which is His glory, may be blessed and be a blessing to all it reaches."

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## MISSION PRESS.

As the printed page is often as much a means of spreading the truth as the spoken message, the printing press is an indispensable agency in mission work. The fact that the Madura Mission has at Pasumalai a printing establishment sufficient for its present needs is a matter for congratulation. The fact also that no gratuitous work is done but that the press is run on business principles and pays for itself makes it none the less a mission agency. Donations have occasionally been received from friends in America for the printing of religious books and tracts and for the growth and enlargement of the press. The missionary in charge by a small amount of supervision, with the aid of a competent foreman, is able to direct the work without distraction from other duties; and the convenience of having such a work under the direct control of the mission is more than can be appreciated in America by any one unfamiliar with commercial affairs in India.

The two mission periodicals, the "Saththiavarthamani," and the "Santhosha Seithi," have been printed as usual during the year, besides the Mission Report, and several important Tamil books, in addition to a large number of smaller tracts, reports, &c. About 15,000 volumes have passed through the binding department.

The gross earnings of the press during the year have amounted to nearly Rs. 3,000. New type has been added during the year to the value of Rs. 200 and a cutting machine costing nearly Rs. 500. A donation towards the latter of \$50 from Mrs. Ives of New Haven has come to us through Dr. Jones and is most thankfully acknowledged.

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## SUMMARY.

While it has not been possible to do full justice to the work in any station or department we have endeavored by the facts and incidents given to illustrate the work as a whole and record the trend of events. A careful summary of the statistics reveals a healthy growth—a gain during the year of 10 congregations, 337 adherents and 125 church members; a gain of Rs. 588 in contributions and Rs. 931 in school fees. That there has been gain in ways beyond the measurement of our statistics, in loving influences and broader sympathies in the hearts of the people, we cannot doubt. Yet the year has no extraordinary results to record. In the words of Mr. Chandler it has been “An ordinary year of healthy growth, amid the usual difficulties that beset the small Christian community situated in the midst of an overwhelming bigoted and superstitious mass of heathenism.”

We would share the joy of all gains and the blessedness of the service itself with all those who have given us their aid and their prayers; and for all we would offer thanks to God who has called us unto *His Service*.

LADIES.

No. I.—Agency.

NAME OF STATION.	When Established.	Population.	MISSIONARIES.						NATIVE AGENTS.								
			Ordained.	Wives.	Physicians (Men).	Physicians (Women).	Other Lady work- ers.	Not under ap- pointment.	Total.	Ordained.	Catechists.	Evangelists.	Bible W. men.	Masters.	Mistresses.	Medical Agents.	Total.
Madura	1834	207,236	2	2	[1]	1	5	2	11	4	10	3	38	45	23	15	138
Dindigul	1835	312,872	1	1	[1]	...	...	...	2	3	16	4	5	33	15	4	80
Tirupuvanam	1835	60,659	...	...	...	...	...	...	...	1	10	1	1	5	3	...	21
Tirumangalam	1838	275,000	...	...	...	...	...	...	...	2	20	2	5	10	12	...	51
Pasumalai	1845	20,000	2	1	...	...	...	...	3	1	3	1	1	25	2	1	34
Periakulam	1848	273,633	1	1	...	...	...	...	2	5	4	1	5	19	13	...	57
Aruppukottai	1851	215,508	1	1	...	...	...	...	2	4	40	...	14	16	29	4	107
Batalagundu	1857	103,538	1	1	...	...	...	...	2	2	7	1	5	15	12	..	42
Melar	1857	373,231	1	1	...	...	...	...	2	1	9	1	4	16	10	...	41
Palani	1862	196,057	1	...	...	...	...	...	1	1	7	1	3	9	9	...	30
Manamadurai	1864	553,597	1	1	...	...	...	...	2	1	9	1	4	16	12	1	44
On furlough	...	...	2	3	...	...	3	...	8	...	...	...	...	...	...	...	...
Total	...	2,591,327	13	12	[2]	1	7	2	35	25	135	16	85	209	140	25	645
Total for 1900	...	...	15	11	[2]	1	8	...	33	25	131	15	77	199	142	24	613









# No. IV.—Evangelistic, Medical and Other Work.

NAME OF STATION.	ITINERACY.			WORK OF EVANGELISTS	WORK OF BIBLE WOMEN.			MEDICAL WORK.			PRINTING PRESSES.			BOOK DISTRIBUTION.												
	Number of Itineracies	Days of Encampment.	Total days labor of Native Agents.		Separate villages visited.	Hearers.	Villages visited.	Hearers.	Persons on the Roll during 1901.	Under Instruction at the end of this year.	Separate houses visited.	Hearers.	Hospitals and Dispensaries.	In-patients.	Out-patients.	Books and Tracts printed	Pages English.	Pages Tamil.	Bibles sold and given.	Test. do. do.	Bible portions. do. do.	Tracts and Handbills.	School and other Books.	Amount realised for Scriptures and portions.	Amount realised for Tracts and Books.	Total of Receipts.
<b>Madura.</b>	7	46	346	332	33,931	676	6,115	25	...	20	2832	...	...	...	...	...	...	...	2	...	928	34287	...	Rs. 4	Rs. 6	Rs. 10
General Hospital ..	...	...	...	...	...	...	...	410	15	...	9697	1	334	22457	...	...	...	...	8	18	146	2229	367	18	16	...
Women's Hospital ..	2	16	352	84	13008	...	...	1238	893	3182	21513	...	...	...	...	...	...	...	15	15	23	6508	428	7	18	...
Village Bible do. ...	...	...	...	...	...	...	...	1055	877	902	32786	...	...	...	...	...	...	...	35	54	501	26080	732	25	20	...
Dindigul .....	4	36	366	245	15,452	...	...	170	103	114	9189	1	58	7441	...	...	...	...	1	1	222	3510	508	7	71	...
Tirupuvanam	1	16	320	235	11,065	234	11,233	56	56	100	2083	...	...	...	...	...	...	...	14	17	106	6748	1539	9	90	...
Tirumangalam	3	59	1577	597	40,910	352	8,945	200	164	889	11,779	...	...	...	...	...	...	...	6	4	462	5500	960	20	820	...
Pasumalai .....	5	49	25	42	21,00	17	12,679	57	47	24	2401	1	...	7262	51	197,695	862,244	23	10	281	11580	798	28	245	...	
Arupukottai	5	46	475	389	24,494	...	...	504	414	1582	56082	2	50	12436	...	...	...	52	47	447	21909	3917	84	345	...	
Battalagundu	8	67	312	397	29,673	40	8,294	289	233	297	7079	...	...	...	...	...	...	16	7	267	5711	1984	22	165	...	
Melur .....	4	34	394	350	17,301	600	17,856	169	140	147	8867	...	...	...	...	...	...	30	28	186	10346	600	25	75	...	
Palani .....	3	25	343	134	16,279	212	9,463	105	119	1242	7089	...	...	...	3	...	...	18	5	255	4797	1668	15	134	...	
Manamadurai .....	5	36	324	412	12,262	310	3,953	155	109	278	7689	1	...	6263	...	...	...	28	...	106	...	790	36	145	...	
<b>Total....</b>	50	448	5285	3489	248,421	2624	89,940	4665	3317	19441	188559	7	852	74944	54	...	...	248	206	3230	139205	14291	300	2151	2437	

NAME OF STATION.	SPECIAL INSTITUTIONS.									STATION BOARDING SCHOOLS.									VILLAGE & STATION PRIMARY SCHOOLS.									HINDU GIRLS SCHOOLS.												
	Teachers.	Theological Students.	Normal Students.	College Department.	High School do.	Lower Secondary do.	Primary do.	Total of Students.	Schools.	Masters.	Mistresses.	Scholars received in 1901.	Scholars left in 1901.	Boys in L. S. Dept.	Boys in Primary do.	Girls in L. Sec. do.	Girls in Primary do.	Total Scholars on Rolls.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Other Boys.	Other Girls.	Total.	Total of Scholars.	Schools.	Teachers.	Scholars.	Total of all Christian Students.	Grand Total of all Scholars on the Rolls.	Schls. entirely Self-Supporting.	United with Church in 1901.	Fees from all Schools.				
Madura.....	217	..	..	..	..	..	..	17	..	..	..	..	..	..	..	..	..	..	14	16	2	49	14	63	463	20	483	546	1	1	30	63	576	..	..	292				
Bible School ..	16	42	..	..	14	114	130	300	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	17	17	1055	..	..	1055				
Girls' ..	15	..	..	..	87	105	79	271	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	283	271	3495	..	..	3495				
High ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	69	416	15	..	..	15				
Hindu Girls' ..	13	..	..	..	..	136	209	345	2	5	14	18	7	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	225	1323	1	4	2014	..	..	2014		
Dindigul .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	30	189	54	..	..	54				
Tirupuvanam ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	238	665	289	3	..	80	..	..	289	
Tirumangalam...	3 27	..	..	..	..	..	..	27	1	3	18	9	..	41	..	30	71	..	..	6	5	1	10	7	17	112	12	124	141	..	..	60	238	168	..	..	632	..	..	632
Pasumalai.....	18	34	28	104	168	112	446	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Do. College ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Periakulam .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Arupukotai ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Battalagundu....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Melur.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Palani.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Manamadura ....	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	267	446	9	..	..	632	..	..	632	
Total.....	70 44	76 28	205	523	547	1423	..	..	8 21	23 39	190	68	334	9 26	67 6	174	135	73	666	276	942	3866	180	4046	4988	16 44	972	2302	8059	3 42	17246	8046	4 27	16316	..	..	..			
Total for 1900 ...	64	54	64	26	210	537	519	1410	8	11	22	203	148	57	348	11	243	659	174	124	74	685	290	976	3696	150	3846	4821	108	50	1156	2243	8046	4 27	16316	..	..	..		









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